THE SAFEST CONVOY,

Or, the Strongest

HELPER.

Declared in a Valedictory

SERMON,

Before the Right Honourable

Sr THOMAS BENDISH Baronet,

His Majesties Ambassadour, now resident with the Grand Seigneur at *Constantinople.*

Delivered in *Dionis Back-Church,*

By NATHANAELL HARDY,

Preacher to that Parish.

They shall fight against thee, but they shall not prevail against thee, for I am with thee, saith the Lord, to deliver thee, Jer. 1. 19.

And he said, My presence shall go with thee, and I will give thee rest, Exo. 33. 15.

Non plus valet ad deijciendum terrena pœna, quàm ad erigendum divina tutela, *Cyp.*

Ad omnem tribulationem, ad omnem cujuscunq; modi necessitatem aperta nobis urbs confugii, sinus matris expansus est, parata sunt foramina petræ, patent viscera misericordiæ Dei nostri, *Bern.*

LONDON,

Printed for *Nathanael Web,* and *William Grantham,* at the Sign of the Black Bear in *Pauls* Church-yard, near the Little North-door, 1653.

TO

The Right Honorable

Sir Thomas Bendiſh *Baronet*, *His Majeſties Ambaſſadour, reſident with the Grand Seigneur at* Conſtantinople.

&

TO

The right Vertuous and moſt worthy Lady, the Lady *Anne Bendiſh*, his affectionate Conſort.

Encreaſe of Grace, Length of daies, and Eternity of Glory.

My Lord,

THat abundant experience you have had of Divine protection, is no ſmall cauſe both to you of gratulation, and your friends of congratulation.

Had it not been the Lord who was on my ſide (may your Honour now ſay) *Had it not been the Lord who was on* my *ſide, the waters had overwhelmed* me, *and the proud waves had gone over* my *ſoul.* There needed

Madam,

YOur goodneſſe accepted this Sermon from the Pulpit, and your pleaſure hath now commanded it to the Preſſe; as being deſirous often to view, with a Religious eye, what once you heard with a reverend ear; ſuch as it is I here humbly tender to your Ladiſhips acceptance.

The box indeed is mean, but the Jewell precious; the

needed no more, and it could be no leſſe then a powerfull providence which hath made your paſſage proſperous, and ſettlement glorious.

How truly then may you take up that expreſſion of holy *Job*, *I have heard of thee by the hearing of the ears, but now mine eyes ſeeth thee,* Since that amiable promiſe of Gods favourable preſence with his people, which you heard with comfort imperfectly explained in this Sermon, you have ſeen with joy fully accompliſhed in your own experience: and I doubt not but you ſay to God with adoration in words, not much unlike thoſe the Queen of *Sheba* ſpake to *Solomon* with admiration, *The one half of the* goodneſſe of thy preſence, O Lord, *was not told me,* ſo far doe all verball Diſcoveries come ſhort of Gods reall manifeſtations.

And ſurely what ſhould move your Lordſhip to deſire a repreſentation of this weak Diſcourſe I know not, unleſs that you might ſee how that Doctrine which is here darkly *faſhion homely, but the ſtuffe rich; the cheſt iron, but the treaſure gold: The manner of handling plain and deſpicable, but the matter therein contained Divine and comfortable.*

The truth is, the moſt reviving Cordiall to a fainting ſpirit, and effectual Antidote againſt the deadlieſt afflictions, is the operative preſence of a propitious God. It is onely the aſſurance of Divine favour towards us, can ſweeten every condition to us; and as the obſerving eye of an Omni-preſent God is a juſt Ground if awfull reverence, ſo the preſerving aſpect of an Omnipotent Father, is a ſure foundation of a joyfull confidence.

A familiar Demonſtration of this Doctrine is the ſubject of this enſuing Diſcourſe, the ſight whereof I am confident was ſo much the more deſired by and will be welcome to you, by how much your own obſervation

ly illuſtrated, hath been to you ſuperabundantly verified.

I little thought ſuch an unpoliſhed piece ſhould ever have been expoſed to publike view; but Gratitude hath taught me rather to undergoe the Worlds harſh cenſure, then incur your Lordſhips juſt diſpleaſure.

And indeed, though it greatly troubleth me that in publiſhing theſe rude notes I muſt ſet forth my ignorance, yet withall it much rejoyceth me that I have an opportunity by theſe lines to acknowledge your Muneficence. What a bountifull *Mecænas* your Honour hath ever been to the Tribe of *Levi*, thoſe who have had the happineſſe of your acquaintnnce, and my ſelf the meaneſt among them, cannot but teſtifie with gratefullneſſe: But I well know you love not that either your vertues or favours ſhould be openly proclaimed, and like the fixed ſtars, the higher God hath ſet you, the leſſe you deſire to ſeem. I ſhall therefore turn Praiſes into Praiers, and en-

ſervation can plentifully atteſt its undoubted veritie.

Indeed though faith muſt beleeve above, nay, againſt ſenſe: yet ſenſe is a ſingular ſupport of faith. Divine Promiſes are then moſt plainly underſtood, ſtedfaſtly beleeved, and joyfully peruſed, when we have beheld them graciouſly fullfilled.

May your joyous experiments of the Almightyes preſence with and for you, be ſtill multiplied: your pious Aſſurances of his Favour be more enlarged, and by the caſting in of this mite into your Spirituall Treaſury, a further addition to your comforts be vouchſafed.

What a ſweet odour your Honours vertues have left behinde you, I muſt paſſe over in ſilence, as knowing, your diſcreet Zeal, ſincere piety, courteous affability, and benign charity, are all crowned with that modeſt humility, which will not endure a Publication.

How

endeavour to pay my manifold obligations to you, in devout ſupplications for you.

May that gracious preſence of the Almighty, which hath hitherto gone before you, ſtill accompany you, to make your troubles few, comforts many, abode quiet, return ſafe, life long, death happy, election ſure, and ſalvation certain. For all which he ſhall ſtill implore the Throne of Grace, who is,

How much I am your Ladyſhips debtor by thoſe liberall reſpects your favor hath caſt upon me, my ſlender Quill cannot expreſſe. All the return I ſhall or can render is, firſt to make mention of you and yours in my Praiers to God, next to engrave your beneficence in the Table of a thankful memory; and withall in real complement to ſubſcribe my ſelf,

Your Honours greatly obliged, and humbly devoted Servant,

NATHANAELL HARDY.

THE

THE SAFEST CONVOY, OR THE STRONGEST HELPER.

ISAIAH the 43. the former part of the second verse.

When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee.

A Comfortable Scripture written like *Ezechiels* Scrole, *intus & à tergo*, without and within; without, *in verborum foliis*; within, *in radice rationis*, without in the history, within in the mystery; without in the letter, within in the Spirit: that is as the golden Pot, this as the hidden Manna; that as the shell and mother of Pearl, this as the *Margarite* contained in it.

If with some we reade the Verse in the Preterperfect tense *cum transferis*, and understand them literally, they referre to that miraculous presence of God with, and preservation of his people *Israel*, when they passed through the waters of the Red Sea, and the River *Iordan*, both which were wonderfully divided, that so the *Israelites* might have a passage to *Canaan*, and thus they are a seasonable comfort to all those who either on publique emploiments, or their own lawfull affairs, passe the great waters, as being from hence warranted

warranted to expect, though not such a miraculous; yet a gracious presence of God with them.

If with others we reade the words in the Future tense *cum transieris*, and conster them Allegorically, they referre to the *Babylonian* Captivity; in which God promiseth to be with them, and thereby to deliver them; and so they are fitly applicable to the Church of God, and every member thereof in all ages, assuring her of Gods powerfull assistance in her passage through the waters of tribulation to the heavenly *Jerusalem*; this later construction is doubtlesse most consonant to the Text, and therefore shall be chiefly insisted on, yet withall I shall in the close touch upon the former, as best agreeing to the present occasion.

Lap. Calv.

But to unlock the Metaphor of the Text, conceive the World as a Sea full of waters, the Church as a Ship sailing in this Sea, passing through those waters, persecutions as the windes that raise the waves, and endanger the overwhelming of the Ship; notwithstanding which, having the Crosse of Christ for her main Mast, the sacred promises to be her Cables, the graces of Faith, Hope, and Patience as her Anchors, pure and holy affections as her Sails, and the gentle winde of the Spirit to favour her; finally, having the Word for her Helm, and God for her Pilot, she sails securely, and at last arrives safely at the haven of heaven; *When thou passest through the waters, I will be with thee*, &c.

Scult.

The words you see are *dulcissima promissio*, a sweet and gracious promise, wherein you have considerable,

1. The excellency of the blessing promised, *I will be with thee.*

2. The seasonablenesse of the time when it shall be accomplished, *When thou passest through the waters.*

3. The felicity of the benefit procured by it, *they shall not overflow thee.*

Nothing more amiable then Gods presence, his presence is never more comfortable then when we passe through the waters, and the power of that presence in those waters appears

pears moſt admirable, in that they do not overflow us.

If you pleaſe to call the Church a Ship, you have obſervable her Voyage, her Pilote, her Succeſſe; the Voyage perillous, the Pilote glorious, the Succeſſe proſperous; the Voyage full of danger, the Pilote full of skill, the Succeſſe full of comfort: there is a neceſſity of the Voyage, we muſt through the *waters*, there is a certainty of the Pilote, God *will be with us*, and ſecurity in the Succeſſe, *the Rivers ſhall not overflow thee.*

Or if you will, take notice in the Text of theſe three generals.

Periculi ſuppoſitio, an imminent danger ſuppoſed, *When thou paſſeſt through the waters.*

Auxilii promiſſio, eminent help promiſed, *I will be with thee.*

Beneficii poſitio, permanent ſafety aſſured, *they ſhall not overflow thee.*

Yet once more, and in this method I ſhall handle the text: here is

1. The Churches outward condition, that is dolorous; *When thou paſſeſt through the waters, and through the rivers.*

2. Her ſafe preſervation in that condition, and that is joyous, *they ſhall not overflow thee.*

3. The effectual cauſe of her ſafe preſervation in that afflicted condition, namely Gods gracious preſence: *I will be with thee.*

It cannot be but the Saints of God ſhould paſſe through waters, though they paſſe through them, yet they ſhall not be plunged into them: and the reaſon of this ſafety is, becauſe God is with them, thoſe are the three rivulets into which the fountain of this text powrs it ſelf, through each of which, whileſt my diſcourſe and your attention ſhall paſſe, let our prayer be, that Gods gracious preſence may ſo be with us, as the water of life may overflow our hearts and fructifie our lives to his glory and our comfort, and ſo I begin with

The 1. *Gen.* The Churches dolorous condition expreſt in thoſe words, *When thou paſſeſt through the waters.*

There are two ſorts of waters through which every Saint muſt paſſe, the waters of contrition and affliction, of inward ſorrow and outward trouble, thoſe we may call the waters of *Marah*, repentant tears being full of bitterneſſe, and yet ſweetned by caſting in the tree of the croſſe; theſe the wa-

Exo. 15. 23. ters of *Meribah* cauſed through the ſpirit of contention in wicked men, which makes them ſtrive with, and ſet them-

Numb. 10. 13. ſelves againſt Gods people, to paſſe through thoſe is our duty, through theſe our miſery: to the one we are invited, for the other we muſt be prepared: thoſe the Prophet *Jeremy* maketh the matter of his deſire. *O that my head were waters, and mine eyes a fountain of tears*, Jer. 9. theſe the Prophet *David* maketh the object of his complaint, *Hear*

Pſa. 116. 5. *me O God, for the waters are come into my ſoul*, Pſal. 69. Finally, thoſe God promiſeth as a mercy to his people, *Jer.* 31. 6. *They ſhall come with weeping, and I will cauſe them to walk by the rivers of waters*: indeed, no coming unto God for mercy, but by the waters of godly ſorrow for our ſins. Theſe are ſuppoſed in the text as a danger, to which the Church hath alwaies been expoſed in this life, *when thou paſſeſt through the waters.*

Many are the reſemblances to which the Scripture compares the afflictions of the Church, but none more common then this of waters; in the thirtieth of this Prophecy, we

Iſa. 30. 20. finde *bread* and *Water* joyned together, the one whereof is eaten, and the other drank, to teach us that afflictions are as needfull for us as the food by which we are nouriſht, in this Verſe we finde *fire* and *Water* joyned together, through both which the Church is forced to paſſe, ſometimes materially, however analogically.

It is the obſervation of one upon the Text, that the greateſt dangers of life come to us from thoſe things which are moſt

Alvar. in text. needfull for us: without water and fire life cannot be preſerved, and yet by them it is often endangered, and ſurely as a man cannot live without theſe, ſo neither can the Saints with-

without affliction. Nor only are afflictions in generall, but perſecutions in ſpeciall repreſented by theſe waters, ſo the Church groaning under the fury of her enemies, cried out, that *the waters flowed over her*, Lam. 3. 54. and *Sions* adverſaries are called by the Pſalmiſt, *proud waters*, Pſal. 126. 5. Nor do theſe waters only expreſſe ordinary or eaſie, but violent and outragious perſecution. *Nullum elementorum aqua & igni ad nocendum potentius.* Of all Elements fire and water are the moſt mercileſſe, and the water is more vehement then fire; ſince fire may be quencht by water, but waters cannot be reſiſted by any humane force: thus are wicked mens oppreſſions full of cruelty. The Wiſeman ſaith, *That their tender mercies are cruelty*, how much more then their cruelties? And as we finde mention of waters, ſo rivers of waters noting the variety and perpetuity of the Churches troubles. Multitudes of drops concur to make up a River, and yet not one but many Rivers muſt be paſſed through: ſtanding pools are ſoon dry, but Rivers run continually. Sorrows ſeldome come alone, it was *Jobs* complaint that God brake in upon him with *breach upon breach*, and *David, that one deep called upon another, at the noiſe of the water-ſpouts*; and *Paul, that he was in perils often by Sea, by Land, in City, in Country*: that complaint of *Megara* in the *Tragœdian* juſtly befits the Church: *Nulla lux unquam mihi ſecura fuit, finis alterius mali gradus eſt futuri*, wicked mens malice is boundleſſe, no wonder, *Sions* troubles are laſting, and the end of one miſery proves the fore-runner of another: ſo true is that of the Apoſtle, *through many tribulations we muſt enter into Gods Kingdome.*

Scult. Proy. 16. 10. Job 16. 14. Pſal. 42. 7. 2 Cor. 11. 25, 26. *Sen. Trag.* Act. 14. 22.

But whence, may ſome ſay, are theſe waters and rivers? I anſwer:

Partly from the bottles of Heaven above, which being opened, pour out waters upon the earth, *affliction comes not out of the duſt*, nor befals us by chance, but by divine providence, thoſe cruelties to which the Saints are expoſed, by whomſoever acted, are by God diſpoſed, both the abun-

Job 5. 6.

dance and continuance of those waters are at his appointment: true it is, the waters that fall from the clouds above, are bred of the vapours that ascend from the earth below, and it is our sins that are the cause of all troubles, which are sent by God upon us, we deserve, he inflicts, we provoke, he chastiseth, our iniquities are the meritorious, his equity the efficient cause of all calamity.

Partly, as many Rivers are fed by Springs out of the bowels of the earth; so these waters arise out of the depths of hell; it is Satan that opens the fountain of malice in wicked mens hearts, whence the streams of oppressions flows upon good men heads; it is the winde of diabolicall instigation which raiseth the waves, encreaseth the water, augments the rage of *Zions* adversaries; thus both heaven and hell concurre to the sending forth of these waters, but on a different ground, and to a different end; God justly, Satan unjustly; God for our sins, the devil for our righteousnesse. Finally, Gods end is to cleanse our filth, and wash away our pollutions, the devils to overwhelm our persons, and sink us into the depth of misery.

Use. To apply this. Oh let us be wise to look for and provide against these slabby steps in our Christian race, he that goes to Sea must resolve before-hand to meet with many a cold blast, dashing wave, rolling tempest ere he come to his harbour: let all who engage for heaven do the like, sit down and consider what pains and sufferings it must cost them ere they come thither, by this means we shall the lesse fear, and the better bear troubles when they come, *præmeditati mali mollis ictus*, that evil which is fore-thought of by us, will prove the more easie to us: They say of the Basilisk, that if it first see a man, it kils him; but if the man first see it, he is safe: let it be our prudence to foresee evils ere they come, that we may the better undergo them when they come, and surely if we consider things aright, we have no reason to be discouraged at these waters: for

1. It is an Argument we are in the direct way to our Countrey, the path to hell is miry through corruptions,

ptions, to Heaven watery through afflictions: Saint *Pauls* aſſertion is univerſall, *All that will live godly in Chriſt Jeſus ſhall ſuffer perſecution.* 2 Tim. 3.12. *Chriſtianus non eſt, qui non crucianus:* Chriſtianity entitles her profeſſors to the croſſe, the way to bliſſe is not ſtrewed with Roſes, but hedged with thorns: he that lives in pleaſure and enjoys the worlds favour, may well ſuſpect himſelf as a wanderer in the broad way; but he that findes hatred and perſecution from ungodly *Samaritanes*, may at leaſt probably conclude himſelf in favour with God, and a Traveller in the way to *Jeruſalem.*

2. It is but a paſſing through, not a dwelling in, the waters. Afflictions may be violent, they ſhall not be permanent. *Athanaſius* ſaid of the perſecution in his time, it was *Nubecula citò tranſitura*, a cloud that ſhould ſoon vaniſh, a ſhowr that would quickly ceaſe. The wicked are ſaid to *dwell with devouring fire*, the faithfull only paſſe through; Iſa.33.14. the Scriptures uſuall Metaphor reſembles Saints to *ſtrangers and pilgrims*, who only paſſe through or ſojourn for a 1 Pet. 2.11. time, but make no long ſtay, why ſhould they wonder at or be troubled with that ill uſage they finde in their paſſage? The world is fitly compared to a Sea, and the Sea is no place to continue in; dangers we muſt expect to meet with ſo long as we are ſailing but that ſailing, will not be long. And

3. Conſider not ſo much through what, as whither thou paſſeſt, look beyond the waters to the ſhore, the paſſage is calamitous, the Countrey where thou art going glorious; it is to poſſeſſe thy inheritance, and receive thy crown. O let the ſweetneſſe of the end mitigate the badneſſe of the way, and the pleaſantneſſe of the Countrey make amends for the tediouſneſſe of the journey. Finally, know to thy comfort thou ſhalt paſſe through theſe waters, no remora ſhall withhold, nor contrary windes impede thee, though thou maiſt be moleſted, yet not overflown by thoſe waters: which leads to the ſecond Generall.

The Churches preſervation in her afflicted condition, *they ſhall not overflow thee, habet unumquodque periculum unde timeatur* *The 2. Gen. Muſc. in loc.*

meatur; every thing threatens its peculiar danger, which makes us fear the fire burning, the water drowning; but *quod aliis exitio ipſis innoxium*, that which is deſtructive to others ſhall not be hurtfull to the Church, let perſecutions be as fire yet the Church is like *Moſes* Buſh, which was burnt but not conſumed: let them be like waters, the Church ſhall be as *Noahs* Ark, which ſtill aroſe higher as the waters encreaſed, theſe waters may ariſe from the ankles to the knees, from the knees to the breaſt, from the breaſt to the chin, but they ſhall never overflow the head: *collo licet tenus mergaris non patior te omnino demergi, premendus es non perimendus*, we muſt be waſht, we muſt not ſink, cruſht we may be, killed we ſhall not be. The boul or bladder may be dipt, cannot be drowned; the houſe that is built upon the rock may be ſhaken but cannot be overthrown, and they *that truſt in the Lord*, ſaith the Pſalmiſt, *ſhall be as mount Zion that cannot be moved*; Excellent to this purpoſe is that of S. *Paul*, *We are troubled on every ſide, yet not diſtreſſed; perplext, but not in deſpair; perſcuted, but not forſaken; caſt down, but not deſtroyed*, 2 Cor. 4. 8, 9. And again in the *Chap.* 6. 9, 10. *As dying, and yet behold we live; as chaſtened, and not killed; as ſorrowfull, yet alwaies rejoycing.* Thus have the Saints found life in death, comfort in ſorrow, ſafety in danger, and though the waters have been about them, yet they could not come over them; true it is, we finde the Prophet complaining, that the *waves and billows were gone over him*, Pſal. 42. 7. And the Church uſeth the like expreſſion, where ſhe ſaith, *the waters flowed over my head*, Lam. 3. 54. So may you have ſometimes ſeen the ſurly waves over-topping the ſhip, and yet at laſt the ſhip ariſing above the waves, or a skilfull ſwimmer diving into the River, but coming forth again; and thus, the Church though ſhe be not only wet in the ſhallow but caſt into the deep, bound in the priſon but thrown into the dungeon, yet all this is only for a time; and after all, ſhe ſhall come forth gloriouſly: indeed like the palm tree, the more ſhe is oppreſt the more ſhe ſpreads, like the Camomil the more ſhe is trod upon

Pſa. 125. 1.

upon ſhe groweth the faſter, and her greateſt ſufferings prove not exitiall but medicinal. Nor is this leſſe true of every Saint in particular then of the Church in generall, *In the flouds of many waters they ſhall not come nigh him*, ſaith *David* of a godly man, *Pſa.* 52.7. And ſurely if they ſhall not come nigh him, much leſſe ſhall they overflow him, they may come nigh his, but not him: theſe waters may ſink his ſtate, his goods, his comforts, nay, his life; but not his ſoul which is himſelf. *Anaxarcus* told the Tyrant, when he beat him in a mortar, it was only the caſket, he could not touch the pearl; ſuch is all the power that wicked perſecutors have over ours, not us, the body not the ſoul, they are but fleſh and can do nothing but to the fleſh, our better part remains ſecure, ſo that though they may ſometime foyl, yet they ſhall never wholly overthrow the Saints.

Tunde tunde, Anaxarcum non tundis.

To apply this, Hence then all carnall fears, diſtracting thoughts, and deſpairing terrors, afflictions may riſe high but we ſhall ſtill riſe above them, nay, let us know to our comfort, that when the night is darkeſt, the day-break is neareſt, and when the waters flow the higheſt, they will beginne to ebbe. What need the Mariner fear the greateſt ſtorm, when he knows it ſhall not ſplit his Shippe? Why ſhould the Souldier be diſmayed at the ſharpeſt combate when he is ſure to win the field? Why ſhould any the greateſt dangers diſtract the Saint, when he hath a promiſe they ſhall not overtop him. True it is, the rod of the wicked may be painfull to the righteous, but it ſhall not reſt upon him: *Exercemur ſed eripimur, impetimur non obruimur*; God may ſuffer tribulations to exerciſe our graces, he will not ſuffer them to overwhelm our perſons. To end this, O ſee the happy condition of the godly. Wicked men are drowned in ſweet honey, while the righteous eſcape through the bitter waters, *the proſperity of the fool ſlaies him*, the adverſity of the wiſe betters him: good things prove offenſive to the bad, the worſt things ſhall not be deſtructive to the good. Well might Saint *Paul* ſay in the name of himſelf, and the reſt of the Saints, *Nay, in all*

[*Uſe.*

Calv.

all theſe things we are more then conquerours, Rom. 8. 37. and if we will know the reaſon of all this, he addeth in that verſe, *through him that loveth us*, and the Text ſpeaketh not much unlike, God is with us, which leades to the

The 3. Gen. Third and main part of the Text, Gods gracious preſence, the effectuall cauſe of the Churches preſervation, *I will be with thee.*

There is a double preſence of God, the one *generall*, the other *ſpeciall*; the one with the world, the other with his Church; the one *quatenus immenſus*, by the immenſity of his Eſſence; the other *quatenus benevolus*, through the benevolence of his love; the one is a Monitor to duty, the other a cordiall againſt miſery. In the former ſenſe God is not only with the good but the bad; yea, all his creatures. According to the latter, he is only with his Church, to her its only promiſed, and on her it's only conferred; it is the name which the Prophet giveth the holy City, יהוה שמה *the LORD is there*; and JOHN ſaw Chriſt in a Viſion walking in the midſt of the ſeven Candleſticks, the Church being alwaies the place of Gods peculiar reſidence: and according to the double conſideration of the Church, God vouchſafeth a double preſence, ſhe is either triumphant or militant, reigning or warring, and God accordingly is preſent by glory and grace, majeſty and mercy, that he manifeſteth to her in heaven, this on earth, that in the cæleſtiall Countrey, this while ſhe is ſayling on the tempeſtuous Sea; *When thou paſſeſt through the waters, I will be with thee.*

Mendoz. *Ezek.48.35.* *Rev.1.13.*

The end of Gods merciful preſence with his people, is not to be as a bare Speactator, but as an active worker, and he ſo looks on as that he acts for his peoples good, when they are under evils. *Adeſt omnibus ſuis ex æquo, verum operationes præſentiæ diverſimodè ſe habent*, The operations of this preſence are various and excellent, according to the determination of his wiſedom, for his own glory and our good, the ſeverall acts, which by being preſent with

Muſc.

with, he exercises towards us, may be justly, and are fully enumerated in these five particulars. He is with us in these waters, *cohibendo, conservando, consolando, dirigendo, eripiendo.*

What the banks are to the Sea, that his presence is to these waters in bounding them, what the plank is to the shipwrackt Marriner, that is Gods presence to the Saint, carrying him safe to shore. Finally, what a Convoy is for the guarding, a Pilote for the guiding or the Shippe, and a faithfull friend to comfort in a storm, all this is Gods presence to the Church in her afflictions.

1. God is with us in the waters *cohibendo*, to bridle the rake of these waves, and bound the fury of these waters: he that sets bounds to the sea, saying, *Hitherto it shall passe and no further*, restrains the power, quiets the rage of wicked men, and saith, Thus much they shall do and no more. These waters ebbe and flow at Gods pleasure, he keeps the Sluce to let them in and out as he will. So true is that of the Psalmist, *Surely, the wrath of man shall praise thee: and the remainder of wrath shalt thou restrain*, Psal. 76.10. Persecutors are a rod, but in Gods hand; they are Lions and Wolves, but chained by his Providence; swelling waters, but bounded by his commandment. The accomplishment of this, as an effect of Gods presence, is plainly intimated by the Psalmist, *Psal.* 46.9, 11. In the 9. verse he assures the *ceasing of warres*, the *breaking of the bowes*, the *burning of the Chariot*, that is, to weaken the strength, and bridle the malice of *Zions* enemies, and if we would know how this should be effected, the answer is given at the 11. verse, *The Lord of Hosts is with us*; and yet more fully, the Church acknowledgeth this truth. *Psal.* 124. *If it had not been the Lord had been on our side, when men rose up against us, they had swallowed us up quick, and the waters had overwhelmed us.* Indeed, it is only an Almighty presence can command and still the proud waves. The Story of *Canutus* once King of *England*, is very memorable, Job 38. 11.

morable, who sitting at a low water upon the river *Thames*, commanded the water it should not come nigh him, but the Tide returning, ceased not to rise higher till it wet his feet: whereupon he went home, and set his Crown upon the Crucifix at *Westminster*. It is none but God can stay the course of the water, and it is the same hand must stop the current of wicked mens fury against his people: thus God was with the three Worthies to quench the violence of the fire, with *Daniel* to stop the mouths of Lions, and with *Jacob* to bridle his Uncles envy.

2. God is with us in the waters, *conservando*, as to bridle them, so to preserve us; Gods presence doth not secure from the water, but in the water: fond nature thinks that God should not let the winde blow upon his darlings, and it was *Gideons* argument, *If the Lord be with us, why hath all this befallen us?* Judges 6. 13. *Admirabatur quod simul starent hæc duo*, viz. *Deum esse cum eis, & pati eos tot mala.* He thought the presence of God, and outward evils, to be inconsistent: he could not imagine that God should be nigh, and trouble near too; herein he shewed himself not skil'd, *tam Arte quam Marte*; and though a valiant souldier, yet a bad Logician: though God be with us, yet the waters may come in upon us, but not over us, *If God be with us, who can be against us?* saith Saint *Paul:* indeed, who will not be against us, but who so against us as to hurt us? thus God is with us? as Christ was with *Peter*, when ready to sink into the Sea, stretching forth his hand to uphold him. *The Lord is with us*, saith the Psalmist, and what follows, *The God of Jacob is our Refuge*, Psal. 46. 7. Divine presence exempts not from, but is a refuge in the storm. *Moses* expression is yet fuller, *The eternall God is thy Refuge, and underneath are the everlasting arms*, Deuter. 33. 27. A mans hand put under the chin keeps him from sinking into the water; much more can the armes of a God uphold us in troubles; and therefore these two are fitly joyned together, *Fear thou not, for I am with thee, I will strengthen thee, yea, I will help, yea, I will*

Cajet. in loc.

Rom. 8. 31.

Will uphold thee With the right hand of my Righteousnesse: Isa.41.10.

3. God is with us in the waters, *consolando*, to comfort our hearts, and refresh our spirits in the midst of all afflictions. When the coldnesse of the waters chils us, he is ready with flaggons of wine to revive us; when we are almost fainting under trials, he is at hand with water of life to cherish us; this *David* found verified in his own experience, when in the *middest of the shadow of death* he resolves to *fear none ill*, because God *was With him, and his staffe did comfort him*, Psal. 23.4. Thus God stood by *Paul*, when accused wrongfully by his enemies, and breathed a word of comfort into his ears, saying, *Be of good chear*, Acts 23.11. We reade *Genesis* 1.2. that the *Spirit of God moved upon the face of the waters*; the Hebrew word is Emphaticall, being a Metaphor from the Dove that sits upon her egges, cherishing them by her heat, producing out of them a living creature like to her self, thereby signifying *Praesentiam non qualemcunque, sed amabilem & peculiariter efficacem*, that amiable and efficacious presence of Gods Spirit which wrought so glorious a Fabrick out of that rude Chaos, a fit Embleme of the truth in hand, it being the same Spirit that moves powerfully and comfortably upon the waters of affliction, producing joyfull effects out of the saddest calamities that befall his people.

מרחפת
à
רחף
Verbum translatum ab avibus pullities suæ incubantibus. Jun. *in loc.* Par. *ibid.*

4. God is with us in the waters, *dirigendo*, to steer our course, guide our passage through the troublesome waves; what the cloud by day, and the pillar of fire by night was to the *Israelites* when they passed through the desolate Desart into *Canaan*, the same is Gods presence to his people while they wander through the wildernesse of this world to heaven. *David* tels us God was with him by his *rod* as well as by his *staff*, the Shepherds rod guides and governs the sheep: so doth God in troubles direct his people. When *Jehoshaphat* knew not what to do, God was with him to advise and counsell what course he should take, and when *Elisha's* servant saw no means of deliverance for his master and him-

Psa.23.4.

2 Chro.20.12.

ſelf from the encompaſſing enemy, God was with him at the Prophets praier to open his eyes, that he might ſee his
2 Kin. 2.6.17. ſuccour. How oft is the Mariner (when through the darkneſſe of the night, or the ſtrangeneſſe of the coaſt at a loſſe) directed to ſteer his courſe by the appearing of a Star, thus when Gods people are ſo environ'd about with waters, that they can ſee no Land, and darkned by clouds that they can ſee no light, then doth his preſence like a Star appear, directing them in the way of ſafety.

5. God is with us in the water, *eripiendo*, to deliver out of preſent trials, and reſtore former, or adde better comforts;
Chryſoſt. Adeſt amica majeſtas ut innocentia liberetur. Friendly majeſty is preſent to reſcue oppreſſed innocency. It is the promiſe which God himſelf makes to the beleeving ſoul, *I will be with him in trouble*, and what follows, as the bleſſed effect of his preſence, but liberation and exaltation, *I will deliver him and honour him*, Pſa. 91 15. It was the experience which the Church had of Gods faithfulneſſe in accompliſhing this promiſe, *We went through fire and water, but thou broughteſt us out into a wealthy place*, Pſal. 66. 12. Thus is God with his people, not only to comfort them in, and ſupport them under, but to reſcue them out, and reward them after all their troubles, according to that of the Propher, *Jer.* 30.11. *I am with thee ſaith the Lord, to ſave thee:* various and miraculous are the means which God uſeth to deliver his people out of the water.

Gen. 7.1.19, 20. Sometimes he provides an *Ark*, as he did for *Noah*, a
2 Kin. 18.4. *Zoar*, as he did for a *Lot*, a *Cave* as he did for the *Prophets*, hiding his people from the raging wave, the fury of their enemies.

Exod. 2.7. Sometimes he ſends a *Nurſe* as he did for *Moſes* to take him out of the waters, he provides *boards*, as he did for *Paul*,
Act. 21.44. and the reſt of his company, when the ſhip was ſplit where-
Jonah 2.17. by they *eſcaped ſafe to land:* he prepareth a Whale, as for *Jonah* to ſwallow him that the Sea might not devour him; and as *Arion* in *Plutarch*, being caſt into the waters by the cruel Mariners, was brought to ſhore on a Dolphins back; ſo he when thrown over-board by Gods juſtice, was through his

mercy

mercy conveyed to land in a Whales belly: thus doth God proſper weak and ſmall means, yea, finde out ſtrange and unexpected waies for the reſcue of his Saints.

Sometimes he divides the waters, *as he did the red Sea* for *Iſrael*; he ſets the Churches enemies one againſt another, and by dividing, both weakens them, and preſerves his: So he did for *Gideons* ſmall Army to the *Midianites* mighty hoſt, ſetting every mans ſword againſt his fellow. Exo. 14. 11. Jud. 7. 22.

Sometimes he turneth the ſtreames of the waters, changeth the windes, that whereas before they were contrary, they become favourable to the Church, and ſerviceable to her paſſage. Thus was *Eſau's* heart mollified towards *Jacob*, who in ſtead of a devouring enemy becomes an embracing friend, and meets him with kiſſes; to whom he had intended blows. Thus did *Ioſeph*, having God with him, finde favour in the ſight of the Gaoler, to whom he was committed: indeed, what *Solomon* ſaith, of the Kings heart, is true of all mens, *that they are in the hands of the Lord as the rivers of waters, and he turns them whitherſoever he will:* no wonder then, if ſometimes he mollifies the obdurate, qualifies the malicious, and melts the frozen hearts of wicked men unto love and compaſſion towards his ſervants. Gen. 33. 4. Gen. 39. 22. Prov. 21. 1.

Finally, Sometimes he abates, and wholly dries up theſe waters, ſo that the Sea becomes a dry Land, when he leſſens the power, takes away the ſting, breaks the horn, and daſhes out the teeth of the ungodly, ſo that they are not able to hurt his Saints; the heat of the Sun diſpels the clouds, and dries up the over-flowing waters, and the preſence of God is many times pleaſed to vanquiſh his enemies, ſcatter their forces, thereby commanding deliverances for *Jacob*, however if he deliver nor out of, he will by theſe waters; if he ſave not from trouble, he will make the very trouble a means of ſafety, and when they may periſh temporally in the waters of diſtreſſe, he will yet be with them to ſave them eternally in the manſion of bliſſe.

You have ſeen the extent of this comfortable promiſe, and

if any ſhall demand a reaſon of Gods effectual preſence with his Church in danger, I anſwer:

1. Partly, the Churches near relation unto him obligeth, So much is intimated in the cloſe of the precedent verſe, *thou art mine*, no wonder, we reade in the next verſe, *I will be with thee*, the Church is a flock, God is the Shepherd: So the Pſalmiſt, *Hear thou Shepherd of Iſrael, which leadeſt* Joſeph *like a ſheep*: What more needfull then the Shepherds reſidence with his flock, eſpecially in a time when Wolves approach? the Church is a houſe, and God the owner, ſo Saint *Peter* cals her the *Houſe of God:* where ſhould a mans dwelling be but in his houſe? and eſpecially his preſence is required when robbers invade it. She is his Spouſe, and he her husband: no relation engageth to nearer union and fuller communion then this; one houſe, one board, one bed holds the man and wife. Who ſhould defend the woman when aſſaulted but the husband? and will God that is ſpiritually married to his people withdraw himſelf, or withhold his ſuccour from them? Finally, ſhe is the Ship, and he her Maſter; and though while the Ship is in harbour, the Maſters abſence may be diſpenſed with, yet by no means when ſhe is ſailing in the deep.

Pſa. 80. 1.

1 Pet. 4. 17.

2: His deer affection to his Church inclines him, *Animus non ubi animat, ſed ubi amat*: the ſoul is not ſo much where it lives, as where it loves: indeed love is *affectus unionis*, a deſire of union, it was the wiſh of two friends to *Vulcan*, that he would new make them into one: and ſurely Gods love to his Church infinitely ſurpaſſing the love of any creature, muſt needs unite him to, and make him one with her. The Pſalmiſt ſpeaking of a righteous man, renders this as the reaſon of Gods being with him, becauſe he hath *ſet his love upon God*, but doubtleſſe the reaſon holds far ſtronger in the other way, becauſe God hath ſet his love upon his Church, therefore he will be with her; ſuch is Gods tenderneſſe toward his people, that were it not for his own honour and their good, he would not ſuffer them to paſſe through the waters; ſure then he cannot but be with them

Pſa. 91. 14, 15.

them when they are in the waters, yea, for this cauſe he is pleaſed to bring them into depths of miſery, that the glory as of his power, ſo love, may be heightned in their delivery.

To cloſe up this truth in a uſefull application.

I might from hence take occaſion, and that juſtly, to beſpeak theſe waters which encompaſſe the Church. *Uſe.*

O ye proud waves why do ye roar in impetuous words? why do ye riſe in inſolent actions againſt *Sion*, and her friends? Know ye not that all your rage will prove but vain and curſed? Can you overtop heaven? then you may overthrow the Church; Can you pull God out of his Throne? then you may root his people out of the world, and not till then; *Nemo nos lædit niſi qui Deum vincit*, ye cannot injure the Saints, unleſſe ye ſtrike thorow God; God is ſo with us, that he is *in the generation of the juſt, qui Eccleſiam impetunt, Deum petunt*, you cannot wound them but you muſt wound God; yea, he is ſo with his people, that they are ſaid to be in him. It's *Davids* Character of a godly man, that *he dwelleth in the ſecret of the Moſt High*, you muſt deſtroy God ere you can deſtroy them. God is ſaid *to bear his people upon Eagles wings*, Exod. 19.4. It is obſerved of the Eagle, that ſhe carries not her young ones in her claws, as other Birds do, but being laid upon her ſhoulder, ſhe covers them with the ſpreading of her wings, ſo that the Fowler who ſhoots at them, muſt firſt wound her; truly they that will injure the Church, muſt firſt fight againſt God, and how vain all ſuch attempts are, even *Balaam* was convinced of, when he told *Balak*, *How ſhall I curſe whom God hath not curſt?* Numb. 23. 8. and therefore it was his deviliſh policy to ſeparate *Iſrael* from God by ſinning, for then he knew he might conquer them by fighting: the like thought, no doubt, poſſeſſed *Davids* enemies, when they ſaid, *God hath forſaken him, perſecute him, and take him*, Pſal. 71. 11. tacitely acknowledging, that while God is nigh his people, their enemies may purſue, but they ſhall not overtake them. Nor is your rage only fruitleſſe, but curſed; you cannot wrong them, but you

Auguſt.

Pſa. 14.5.

Pſa. 91.1.

you will deſtroy your ſelves. Gather together, oh you waters, but you ſhall be diſperſed, it is the Churches triumph, *Aſſociate your ſelves, O you people, but you ſhall be broken in pieces*; *for God is with us.* Know you not that you daſh againſt that rock which will ſcatter you? Conſider you not, that God hath ſaid of *Zion, I will be the glory in the midſt of her, and a wall of fire round about her*, Zech. 2.5. Every dart you throw againſt this wall will retort upon your ſelves, and the fire will flaſh in your own faces; tremble then, oh tremble to think, that thoſe whom you are againſt, God is with. *The waters ſaw thee, O God, the waters ſaw thee, they were afraid.* Oh that you would take notice of Gods powerfull preſence, and abate your ſwelling waves; but alas! what do I ſpend my breath upon theſe waters, which is likely to prove but as a contraty winde, and make them rage the more. I leave them therefore, and betake my ſelf in a word of comfort and counſell to the paſſengers through theſe waters. And

Iſa. 8.9,10.

Non ſaxeus, non aheneus ſed igneus, qui & comminus arceat & eminus terreat. Theod. Pſal.77.16.

1. See hence what a faithfull God ye have to ſtand by you, one that will not fail in greateſt need; no ſuch triall of a friend as in the time of trouble, it is the too uſual courſe of the world, to deal with their friends, as men do with Sun-Dials, only look upon them while the Sunne of proſperity ſhines; or as women do with flowers, while they are flouriſhing they put them in their boſomes, but when once withered, caſt them to the dunghill: but the Almighty deals not ſo with his friends, yea, when our danger is greateſt, his help is neareſt; oft times the caſe is ſo deſperate, that friends ſociety can only afford pity, not ſuccour; they may look on, they cannot take off; but the preſence of God is ever active and powerfull, and whereas the moſt faithfull friends part at death, this friend will not then leave us; *David* knew he would be with him in the *ſhadow of death*; and Saint *Paul* aſſureth us, *neither death, nor life, ſhall ſeparate his love*; not onely when we walk through the pleaſant meadow of proſperity, but when we go through the ſalt waters of affliction, nay, when

we

we paſſe through *mare mortuum*, the Sea of death, he will be with us; it is the deriding queſtion which the Saints enemies put to them in affliction, *Ubi Deus*, *where is now their God?* Pſal. 79. 10. but they may return a confident anſwer, *hic Deus*, our God Joſh. 1. 5. is here nigh to us, round about us, in the midſt of us. It was his promiſe to *Joſhua*, and is repeated by Saint *Paul*, as belonging to all the faithfull, *I will never leave thee nor forſake thee*; a double negation among the Greeks denies more vehemently, much more a five-fold negative, and yet ſo emphatically doth the Originall expreſſe it, to aſſure us, that there is no time, nor place, nor want, nor ſtreight, nor affliction, wherein God will leave or forſake his people. Heb. 13. 5. οὐ μὴ σε ἀνῶ, οὐδ' οὐ μὴ σὲ ἐγκαταλίπω.

2. Learn hence the bliſſefull ſtate of a Saint, who hath Gods preſence ever with him; nothing makes affliction truly uncomfortable but the want of Gods face; indeed, the moſt proſperous eſtate without God, is a curſe, and the greateſt affliction with God is a bleſſing; the Saint when he wants moſt, he wants nothing, becauſe he hath him that hath all things; not the brighteſt ſtar can make it day when the Sunne is ſet, not the thickeſt clouds can make it night while the Sun ſhines. *Oh Divine preſence, thou turneſt night into day, ſtones into bread, and droſſe into gold; thou makeſt the Wilderneſſe a Paradiſe, the Cottage a Palace, and the Priſon a Manſion; thou art riches in poverty, wealth in want, a cordiall in ſickneſſe, an antidote againſt poyſon, light in darkneſſe, and life in death. Shew us the Father,* ſaith *Philip*, *and it ſufficeth*: give us thy ſelf Lord, and it is enough, hell would not be hell if God were there, much leſſe can theſe waters make the Saint miſerable while God is with him. *Cum Dei ſint omnia, habenti Deum nihil deerit ſi Deo ipſe non deſit.* Cyp. Joh. 14. 8.

3. Say to thy ſelf with *David*, Oh thou diſtreſſed Saint, *Why art thou caſt down O my Soul, Why art thou diſquieted within me? hope thou in God*, and that not only when the waters are low, but when they riſe to the height, *Thy way, O God, is in the Sea*, ſaith the Pſalmiſt, not onely in the ſhallow River, but in the deep Sea, not only in the Pſa. 42. 11. Pſa. 77. 19.

lesser troubles, but in the greatest exigences, *Saviat mare, conturbentur montes, Deus in Ecclesia non dimovebitur*, if you please, the Psalmist will English it; *Though the waters roar, though the mountains shake, God is in the midst of her, she shall not be moved.*

Psa.46.5.

Δῆλον δ' ἐστὶ ὅτι ψυχὴ τὸν θεὸν ἔχουσα τὰ παντὰ αὐτοῦ ἔχει.

Isid. Pel.

If God be with us, all in God is for us; favour effecting, power effecting, wisedom directing, providence protecting, and faithfulnesse perfecting deliverance for us.

If God be with us, all the creatures are for us; what *Jehoshaphat* said to *Ahab*, that God saith unto his Church, *I am as thou art, my people as my people, and my horses as thy horses*, 2 King. 3.7. It was the comfort Saint *Paul* gave the *Corinthians*, and in them all beleevers. *Whether Paul, or Apollo, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours, and ye are Christs, and Christ is Gods*, 1 *Cor.* 3.22,23. The Angels are ours to guard us, the Ministers to comfort us, all creatures to serve us, and surely he need not fear the waters, that hath the winde and tide on his side: what trouble should dismay a Christian that hath heaven and earth to support him? no wonder then that we finde the Scripture so often disswading from carnall fear upon this ground of Gods spiritual presence. Not to multiply instances, view *Isa.* 10. 15,14. where no lesse then four times God cals upon his Church *not to fear*, upon this argument, because he was with her and would help her.

Chear up then thou disconsolate soul, doubt not of the Churches safety in generall, *The Lord in the middest of her is mighty, he will save, he will rejoyce over her with ioy*, Zeph.3.17. Despair not of thine own preservation in particular, *Maior est Dominus ad protegendum, quàm diabolus ad impugnandum*, God is more powerfull to protect, then Satan and his instruments can be malicious to destroy. So true is that of the Psalmist, *The Lord on high is mightier then the noise of many waters: yea, then the mighty waves of the Sea*, Psal. 93. 4. *In persecutionibus nemo cogitet quod periculum Diabolus importet, sed consideret quod auxilium*

Cyprian.

auxilium Dens præstat, nec mentem labefactet humana infestatio, sed corroboret fidem divina protectio. Consider not so much thy distresse, as thy deliverer, and when mens malicious combination may affright thee, let divine association support thee; the danger may exceed thy resistance, but not Gods assistance; the enemies power may surpasse thy strength, their subtlety out-wit thy prudence, but neither can excell the wisedom and might of God that is with thee. Oh learn, therefore, to try God in his strength, to trust him in difficulties, and when the mercilesse waves are ready to swallow thee, commit thy self to his custody. *Mos est nauclerí cœlum aspicere.* The Mariner in straights looks up to heaven, do thou so, and remember that when the waters are about thee, the Sunne shines upon thee.

But now (me thinks) the despairing soul replies, were I sure God was with me, I should not fear, but the clouds are so thick that I cannot see the Sun, my troubles so great that I cannot beleeve God is present. But stay thou drooping Saint and know

1. God may be with thee though thou seest him not, presumptuous sinners uhink God is near them when he is farre off, doubting Saints think God far off when he is nigh them. I remember *Jacobs* speech, *Surely God is in this place, and I know it not:* and God may be with thee, though thou art not aware of it.

2. God is with his people divers waies, and though in one kinde he be absent, yet in another he may be present; if he be not with thee to remove the distresse, yet he may be with thee to support thy strength; though not to give outward deliverance, yet to afford inward comfort; though he doth not presently take away the burden from thy shoulders, yet if he enable thee with patience to bear it, and dependance to wait on him, it is an undoubted argument he is still with thee.

3. Gods with-drawments from his people in dangers, are rather seeming then reall; *Deus suos non negligit, cum neg-*

negligit: when God seems most to neglect his people, he doth not forsake them, and his end in withdrawing his sensible presence from them, is that they should run the more swiftly after him.

4. And lastly, though God with-draw for a time, yet he will return at last, *For a small moment have I forsaken thee, but with great mercies will I gather thee; saith the Lord thy Redeemer.* I have read a story of a poor man that served God faithfully, and yet was oppresst cruelly, having all his goods taken from him by an oppressing Knight, whereupon he perswaded himself that *God was dead*, but going about to make a funeral for his God, who had formerly been so faithfull to him, and now (as he thought) left him; an old man met him and desired him first to deliver a Letter unto the hands of his oppressor: upon receipt and perusall of which the Knight was so convinced, that immediatly he confest his fault, and restored the goods which made the poor man say, *now I see God may seem to sleep, but can never die:* with this meditation, comfort thy self, O Christian, in the saddest desertions, that though God in wisedom may for a time hide his face, yet at last he will in mercy lift up the light of his countenance upon thee to thy joy, and make bare the arm of his power for thy succour.

Isa. 54. 2.

4. Since God will be with thee in the waters, do not forsake God for fear of the waters, let no tribulation make thee disclaim him who is ready to own thee, it is not seldom seen that persecution causeth men to forgo their profession, and which argues as little policy as piety for fear of a storm they run from their shelter: but why O man, dost thou by' indirect waies seek to save thy self, when by cleaving to God thou maist be sure of his defence? Oh remember that sacred Aphorism of *Azariah* to *Asa* and his people; *The Lord is with you, while you be with him, but if you forsake him, he will forsake you*: let no distresse fright thee from God, and then no distresse shall keep God from thee.

2 Chro. 2. 15.

5. What's the matter of Gods promise, let it be the subject of thy praier, and when the waters may encompasse thee,

thee, begge of God that he will be with thee: it is the efficacy of troubles that they drive us to prayer, and it is the excellency of prayer that it brings *GOD* to us: the truth is, God is never ſo farre off, but he is within call, when God threatens to *go and return to his place*, it is but *till they ſeek his face:* oh, then by praier in all ſtraits let us go to God, and God will come to us: ſo true is that of the Pſalmiſt, *The Lord is nigh unto all them that call upon him, to all that call upon him in truth*, Pſal. 145.18. Indeed his own tender mercy is the impulſive cauſe, but our humble addreſſe is the procuring means of his gracious preſence; neglect not then ſo facil a duty which will procure ſo needfull a mercy, and be ſure in thy approaches to God that it be his face thou ſeek, before and above all other bleſſings, a carnall heart when under affliction only begges deliverance from trouble, and regards not the preſence of God, his praier is that God would ſend help for him, he cares not whether he come to him or no; oh, let thy praiers flow from higher principles, beg the preſence of his grace, and leave the diſpoſall of thy deliverance to his wiſedom, what our Saviour ſaith of the *Kingdom of God, ſeek* that *firſt, and all theſe ſhall be added*, that may I apply to the face of God, ſeek firſt his face and all other things that thy neceſſities call for, ſhall be conferred: only let me adde one word more, As thou craveſt Gods preſence with thee, put ſin far from thee, diſtreſſe inviteth him to thee, but ſin ſeparates him from thee: let not any iniquity rule over thee, and then God will be with thee, nor ſhall any calamity prevail againſt thee. Hoſ. 5.15.

To end this, we all either are or may be called to ſail through the waters of tribulation, and ſurely what will be more fit then that, what God here promiſeth, we ſhould pray for; to beſeech him, who of his great mercy did ſave *Noah* and his Family in the Ark from periſhing by water, and did ſafely leade the Children of *Iſrael* through the Red Sea, that he would be pleaſed ſo to behold us with his favour, be with us by his grace, and refreſh us with his preſence, that we being rooted in faith, joyful

through hope, and ſtedfaſt in patience, may ſo paſſe the waves of this troubleſome world, as finally we may come to the land of everlaſting life, where being exalted above all the waters of ſorrow, and ſet down at the right hand of the Majeſty on high, we may be with him, beholding his face in glory to all eternity.

And now to cloſe up all in a literall application of this Scripture, to thoſe who go down into the deep, and more eſpecially to you my honoured Lord: being now to take a long voyage, and tranſplant your ſelf with you fruitful Vine and Olive-plants, for a time into a farre Countrey. What God ſaid to *Abraham*, *Gen* 12.1. he ſeems to ſay to you, *Get thee out of thy Countrey. and from thy kindred, and from thy Fathers houſe to a Land that I will ſhew thee.* The way you are to paſſe is through the great waters, and therefore cannot but be perilous. *Anacharſis* being asked in what number he ſhould put thoſe that went to Sea, whether among the living or the dead, was doubtfull, *An inter vivos habendi, qui vitam undarum ac ventorum arbitrio commiſſiſſent*, whether they ſhould be reckoned among the living who commit their lives to the mercy of windes and waves, he ſpake in that like an Heathen, Chriſtians know better, who recommend themſelves into the hands of God, that rules both, but however, Sea-voyages are doubtleſſe attended with many dangers; it was a true ſaying of the ſame Philoſopher, to which the Apoſtle alludeth, who being told the diſtance of the Ships deck from the water was four fingers, anſwered, *Tantillum abſunt a morte qui navigant*, there is but ſo much ſpace between death and Sea-men; indeed Souldiers in the Wars, and Paſſengers in the Sea, alwaies carry their lives in their hand, but yet this is not all, as your paſſage is dubious, ſo the place where you are to go probably dangerous; likely it is you may meet with difficulties at your ingreſſe, and being to live amongſt, and converſe with a barbarous people, troubles will renew themſelves during your abode: ſo that having paſt through the waters in a literall ſenſe, and come to land, you muſt ſtill expect to paſs through

Confiſus ligno digitis à morte remotis, quatuor aut ſeptem, Juven.

worſe

worſe waters, I mean, the furious rage of unreaſonable men. But let this golden word *Emmanuel* be your ſupport; let that precious ſentence, *If God be for us who can be againſt us*, be your continuall meditation; a Scripture, with which *Maximilian* the Emperor was ſo much in love, that he cauſed it to be wrought in Checquer-work upon his Table, let it rather be imprinted in your Honours breaſt to your ſolace and comfort. Your calling is juſt and full, having the ſtamp of Royal Majeſty upon it, the conſent of the honourable Senate to it, and the election of that worſhipfull Society, whoſe affairs you are to manage, concurring with it. The Service you undertake is not only Lawful but Noble, to be an Embaſſadour from *Englands Monarch* for his Subjects Trade and Commerce with the *Turkiſh Empire*; and ſurely going about ſo needfull a work with ſo good a warrant, you need not doubt of the Almighties aſſiſtance to make the ſucceſſe happy.

If then the parting with your Native ſoyl, neer allies, and familiar friends trouble you, remember when theſe are farre off, God is at hand. Is was the Pſalmiſt comfort, *When my father and mother forſake me, then the Lord will take me up*, Pſal. 27. 10 give me leave with a little alteration and inverſion to apply it for your encouragement, when you muſt leave mother, kindred and acquaintance, God will take you up, and ſtand by you.

If the peril of the Seas or ſtorms affright you, ingage by faith and praier divine power to, and for you. It was the proud ſpeech of *Cæſar* to his Mariner, who was afraid in a deſperate ſtorm: *Quid times? Cæſarem vehis & fortunas ejus*, Why doſt thou fear? thou carrieſt *Cæſar* and his fortunes with thee; with better confidence may your Honour ſay in the midſt of a violent ſtorm, Why ſhould I deſpair who have God and his ſtrength with me; it is obſervable of the Heathen, whitherſoever they went they would ſtill carry their gods with them, ſo *Æneas* adviſed his father,

Tu genitor cape ſacra manu patrioſque penates. *Virgil.*

A practice well befitting Chriſtians to make choice of the true

Pſ.107.23,24 true God for their convoy through the troublous Seas, *They that go down into the deep* (ſaith the Pſalmiſt) *ſee the wonders of the Lord*, indeed, as he is mercifully preſent in all places, ſo he ſhews himſelf wonderfully preſent in the waters; there it is he ofttimes works *potenter & patenter*, with power and glory; ſo that the finger of a Deity evidently appears: of him it is that may be moſt truly affirmed which the Poets feign of *Ulisſes*, that he carried the windes in his hand, and could command them at his pleaſure, he can rebuke the ſtormy windes, ſtill the raging of the waves, having in his hands as well the deprhs of the Sea, the windes of the air, as the corners of the earth.

Laſtly, when the longinquity of the place, inhumanity of the people, whither, and among whom you are going may perplex you; think God ſaith to you, as in another caſe he did to *Ja-*
Gen.46.4. *cob*, *Fear not, I will go down with thee into Egypt*, his power, prudence, and providence ſhall ſtand by you to remove all difficulties, and prevent all deſigns, he will command his Angels to pitch their tents about you, and keep you in all his waies.

I end my conſolation from God to you with an invocation on God for you, that your egreſſe may be cheerful, your progreſſe ſucceſſeful, your regreſſe joyful. When you put forth to Sea, may the Almighty be with you, and ſhut you into the
Gen.7.16,17. ſhip, as he did *Noah* with his family into the Ark, to ſave you from the raging waters. When you ſhall arrive ſafe at your
Gen.39.24. deſired haven, May the Omnipotent be with you as he was with *Joſeph*, ſhew you mercy, and give you favour in the ſight of all with whom you ſhall have to do. And when the appointed time of your return ſhall come, may the ſame pow-
Gen.28.20. 33.20. erful preſence ſtill accompany you as it did *Jacob* in his return from *Padan Aram*, that you may come again with your deareſt Conſort and children, to your fathers houſe in peace, and there build an Altar to the God of your mercies.

FINIS.